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WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXIV.—1909

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

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WOMAN'S WORK

Vol. XXIV. OCTOBER, 1909. No. 10.

SELDOM has such a sorrowful double cablegram arrived from the missions as that of Aug. 25, announcing the death of Rev. George Cornwell and, Aug. 30, that Mrs. Cornwell (*née* Mead) had followed her husband. She was only twenty-three years old when they sailed, Sept., 1892, for Chefoo, where they have lived ever since, and where "she did what she could." Mr. Cornwell was an active, industrious, optimistic missionary. Seven children, for whom they both manifested a deep sense of parental obligation, are suddenly left orphans. Four of them won all hearts at the Mission Rooms one day in 1901 by their attractive, simple manners. It was worth a journey to hear those parents and children sing a joyous "Grace" around their breakfast table. These are orphans of the Church and entitled to efficient sympathy. There is grief in the old home at Yorktown Heights, and the mourning of Chinese Christians is sincere.

THE death of Miss Pauline Landes is a great grief to her parents, her brothers and sisters and friends; it is also the cutting off of a lovely life in early prime and full of promise. Pauline was born in Brazil Mission and, for about ten years, has been studying at Wooster University and in the medical department at Cornell. She was working this summer in connection with New York City Missions. Dr. Halsey and Dr. Fulton of the Board, Dr. Devins of *The Observer*, the pastor of Bleecker Street Chapel, all assisted in a tender funeral service, Aug. 19. The audience of young and old and poor bore touching evidence to the winsome character of the ministrations they had received. Rev. G. A. Landes is still in Parana, his family are in this country.

THE arrival of Mr. Speer in Chile was announced by cablegram.

THE ruling sovereign of every independent Moslem State—Turkey, Persia, Morocco—has been deposed within a year. Their impeccable Mohammedanism did not save them from the fate they fully deserved. Who does not pray that the Most High will raise up better men to guide the affairs of these distracted countries?

In Persia: 1906, Constitution proclaimed, National Assembly inaugurated.

1907, A hurricane of Kurdish raiding swept over Urumia; Constitution reaffirmed by new Shah.

1908, Successful reaction, Parliament dispersed, leaders put to death; Nationalist soldiers took Urumia, also victorious in first siege of Tabriz.

1909, April 30, Intervention of Russian troops ended the second, severer siege of Tabriz.

1909, July 13-16, Teheran the storm center; a continuous battle of seventy-nine hours; Shah abdicated.

THREE women of Teheran Station, Misses Bartlett, Stocking and Dr. Mary Smith, with Rev. L. F. Esselstyn, have experienced what most of us have only read of—a real battle. While they were at dinner in the girls' schoolhouse, and in time to leave for a less exposed room, a Cossack officer announced that a cannon was about to be ranged across one end of the building. "From Tuesday morning to Friday afternoon," writes Mr. Esselstyn, "bullets whistled, shells burst and big cannon thundered without an hour's cessation." Of the nine mission employés with him, he says: "They behaved splendidly." Though the compound was under the crossfire of two armies and a rain of bullets fell in the grounds, the American flag waved from three buildings and was respected; not one person in the Station was injured and damage to property was slight.

THE steadiness with which missionary work in Persia has moved on, in spite of fighting and fears, is remarkable. Schools in all the cities affected are fuller than ever. In June, over thirty Moslems were attending the woman's meeting in Tabriz and Mrs. Wilson had fifteen Moslem boys in her Sunday-school class; the first Sunday of June, six persons united with the Church in Teheran; Dr. Mary Smith reported the Mission Hospital full and dispensary crowded; July 11, two days before the battle, regular church ser-

vice was held and the following Sunday there were sixty present. At Urumia, two new and helpful features were initiated: A Bible Study Club, and an educational club meeting weekly, attended by Americans, Armenians and Syrians and conducted in the Turkish language. These conditions, still more the providential care which protected the lives of all the missionaries within reach of guns, call for thanksgiving.

It was the central mission premises in Teheran, where the American chapel and missionary homes are, that was under fire. The location is one block north of the Cossack barracks on which the fight centered April 13. The barracks adjoin Drill Square, not Cannon, on the north.

The many friends of Mrs. Reutlinger and Mrs. De Heer will wish them a pleasant visit in Switzerland. Their address is Schweizergasse, Basel.

This is semi-centennial year of modern Christian Missions in Japan, and a grand celebration of the event will take place in October, at Tokyo, under auspices of the Evangelical Alliance. As this milestone also marks the fiftieth year of Presbyterian Missions, the "Church of Christ in Japan" has not limited itself to one autumn observance but is celebrating all the year by a forward evangelistic movement and, to specially signalize its Jubilee, voted to plant its *first foreign mission*. This subject is developed in a timely leaflet by Rev. G. W. Fulton, D.D., who also admirably illustrates his title, *A Half Century of Evangelism in Japan*. Copies obtained, two cents each, from the Board of Foreign Missions, 156 Fifth Ave., New York.

The following Japan addresses are revised to date: Miss Garvin is at Hiroshima; Mrs. John E. Hail, Tsu; Miss Maguet, Osaka; Miss Moore, Sapporo; Miss Sherman, Kanazawa. By watching "Changes in the Missionary Force," published in Woman's Work every month, we may keep up with revision of location on all fields.

Since Dr. Clara Field's wedding, so delightfully reported in "Letters" this month, the bride has been welcomed to her new home in Kermanshah by all Europeans; also by an old patient who brought flowers, sweets, and fourteen women to unite in thanking the doctor for healing their relative. Mrs. Manson is still looking after her medical student. Not all marriages "out of Mission" are abandonment of missionary service. But a great gap is left at Hamadan. *Who* is going to fill it?

A camel story, not unusual for Persia, comes from Dr. Emma T. Miller, formerly of Urumia. One of her patients there was a man who had been bitten by his camel which he had unmercifully beaten ten days before. The camel had watched his chance to take revenge and, while the driver was asleep in the customary fashion beside the camel or curled up under his neck, had got hold of the man's foot and lashed the ground with him. The driver delayed going to the hospital, and the result was amputation above the knee.

Siam Mission has as much reason to anticipate results from the new British-Siamese treaty as any commercial enterprise. As soon as the promised railway is in operation up the length of Malay Peninsula, the Station at Nakawn Sritamarat loses its isolation. Pastoral calls will then be revolutionized. At present, Rev. Chas. Eckels itinerates constantly. He must—for, of 164 communicants in the Church, only 52 live within ten miles of the city; 21 are thirty miles away, 16 live on Samooie Island, 31 are scattered through Looang Valley. No Nakawn missionary has ever set eyes on the 36 members who live over on the Bay of Bengal; they were gathered by touring missionaries from Bangkok. A railroad will help to solidify the Church.

Opening of the new Station at Tap Teang, on Malay Peninsula, is next in order. The funds needed were secured by Dr. E. P. Dunlap in furlough time.

Rev. and Mrs. Harrison K. Wright of Ningpo are addressed at Pulaski, N. Y.

A tempting opportunity to take the Mediterranean trip, including Egypt and Palestine. Dr. John Devins, the genial editor of *The N. Y. Observer*, represents the Orient Travel League for Bible teachers and students and will conduct a winter cruise covering seventy-three days. The League party sails Jan. 20, 1910, on the *Arabic*, White Star Line. Look for details in *The Observer*.

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Mrs. Fred'k G. Coan,	Urumia.	Dr. Cora Carpenter,	Tabriz.	Miss Rosa Shoenhair,	Teheran.
Mrs. Robert M. Labaree,	"	Miss Grettie Y. Holliday,	"	Miss Annie W. Stocking,	"
Miss E. D. Lamme,	"	Mrs. L. C. Van Hook,	"	Dr. Mary J. Smith,	"
Miss Mary E. Lewis,	"	Mrs. Wm. S. Vanneman,	"	Mrs. J. G. Wishard,	"
Mrs. H. P. Packard,	"	Mrs. S. G. Wilson,	"	Mrs. Henry C. Schuler,	Resht.
Mrs. Wm. A. Shedd,	"	Mrs. J. N. Wright,	"	Mrs. Jas. W. Hawkes,	Hamadan.
Miss Mary Van Duzee,	"	Miss Cora Bartlett,	Teheran.	Miss Ada C. Holmes,	"
Miss Lillie B. Beaber,	Tabriz.	Mrs. S. M. Jordan,	"	Miss Annie Montgomery,	"

In this country: Dr. Mary E. Bradford, Lexington, Ill.; Mrs. Chas. A. Douglas, Greenfield, Ohio; Mrs. L. F. Esselstyn, Lansing, Mich.; Mrs. J. A. Funk, Westleigh, Staten I., N. Y.; Mrs. E. T. Lawrence, Caledonia, Miss.; Mrs. E. W. McDowell, Wooster, Ohio; Mrs. Chas. R. Pittman, Mt. Gretna, Pa.; Mrs. J. L. Potter, Ledgewood, N. J.; Mrs. Chas. C. Sterrett, Lakeville, Conn.; Mrs. Norman L. Euwer, Beaver Falls, Pa.; Mrs. F. M. Stead, M.D., Truro, Nova Scotia.

CANNON SQUARE, TEHERAN, SCENE OF RECENT FIGHTING.

Dr. Potter says the photograph "was taken from the north side" of the square; the structure in the background is not properly buildings, but soldiers' barracks occupy the upper story, and the ground floor is full of cannon. The water tank is in the center of the square. The high gateway opens into an avenue leading directly to "Diamond Gate" of the "Shah's palace."

A Noble Persian

Some years ago the writer was asked to receive a pupil in English conversation, a young man who was said to be in no sense a religious inquirer, nor likely to become one. As such lessons were always given from the Bible, he was willing to take it for a text-book, preferring to read from the Old Testament because, as he naïvely remarked, he understood all the New Testament but could not comprehend Moses. He was the son of a fanatical, bigoted *mollah* of the old school and, having received the customary education of his class in Arabic, Persian and the Koran, had also felt the breath of the spirit of change now passing over the youth of Asia, and was longing for Western education. Persian schools teach no history, geography, natural science, mathematics, nor modern languages, and to obtain these he came secretly to our school in Tabriz, his family supposing him to be engaged elsewhere. This lasted a year or two. When the truth came out, his father turned the student out of doors, and refused the inheritance due him from the estate of his dead mother. The son held fast his purpose and became a pupil teacher in our boys' school, at a low salary, entirely cut off from home and relatives.

The private lessons in English began, and he came regularly for many months, a tall, handsome, silent young man, nineteen or twenty years of age, dressed in the costume of his rank, with the green turban and girdle which he wore by right of descent from the prophet. Natural reserve kept his lips tightly closed concerning his feelings, but the telltale face betrayed two things: a deep heart hunger for something, he hardly knew what, and utter hopelessness of ever finding satisfaction for it. In those Eastern countries we are often struck with the gloom of countenances, which look like darkened windows, and his face was remarkably sad. As the influences of his school life told on him more and

more and he became familiar with the Gospel story, the Book of God only speaking for itself, it was wonderful to see the darkness disappearing, replaced by hope, courage, purpose and a new life. The making of a man was going on under our eyes from day to day. The time came when, as we knelt in prayer, another and higher light shone there and he said he did indeed believe in Christ and accept Him as his Saviour.

This young Persian was always a perfect gentleman, and his was a nature ready to respond to the highest motives. He was faithful to duty and was loved and trusted to a singular degree by his friends, who were not few in number. An instance may be given which, to one familiar with life in Moslem lands, speaks volumes. After he had been in the school some time, a little girl ten years old was sent to us for lessons, and the question came up of finding a Persian teacher for her. Her father was very hard to suit; one after another, supposed to be quite unobjectionable, was proposed, only to be rejected. He was asked, "Can you yourself recommend any one with whom you would not be afraid to trust your daughter?" To the amazement of the questioner, he instantly named the young Sayid as one in whom he would have perfect confidence.

Though not a brilliant scholar, the young man was steady and persevering, making good progress in his studies, and would have graduated this summer (1909). He hoped to receive his portion from the estate of his mother and to use it in study abroad. He had already been chosen by the reform party as Superintendent of Schools in the city.

When three years ago, Persia demanded of the Shah constitutional government, the people as a whole were ill prepared for so great a political change, and the ferment of the new wine in old wine-skins began, with the customary result. Our pupil espoused the popular side with energy and enthusiasm. He became assistant editor of one of the new journals, working to do away with old abuses and to promote enlightenment, not only for men but for the women and girls of Persia. He was a popular orator and, to an extent of which we little dreamed, the beloved of the people who listened eagerly to his eloquent speeches. He tried to lead them to the highest and best he knew, ever recommending education and peaceful methods of reform and deprecating war and violence. Last year, a mob had gathered intending to loot the house of the leader of the reactionary party, a person who by his oppression had made himself very obnoxious. The man's property and life were in great danger, and he was the deadly enemy of our Sayid. This same Sayid, addressing the people with a little fun and much persuasion, drew them aside from their purpose and saved his adversary.

The tale of the two sieges of Tabriz (1908-1909) will surely live in annals of the new Persia. In the first days, while all was yet uncertain, a list of proscribed men was sent to the city with the demand that they be given up, certainly to death, probably to torture. Our friend's name was among the first. He found it necessary to go into hiding and for some days was shut up with his books, not even his friends knowing where. It was said to him, "You have been so absorbed in political matters, you have not had time for your Bible and for God as formerly; perhaps He is sending this enforced leisure to prepare you for something which He is preparing for you." He asked for his Turkish Bible and a few other books, especially Steele's Astronomy which he was anxious to finish. There were daily opportunities for Bible reading and prayer, and much counseling about the possibility of getting a passport to send him out of the country. Plan after plan was suggested, but the way was blocked in every direction. It became manifest that he could no longer remain where he was, and also that the people had a fighting chance and meant to take it. "I will hide here no longer," he said; "I will not try to leave the country but take what comes." After this, when we hoped we had the way opened for his escape, he brought a friend, saying, "This is a good man who has a wife and children and it is more necessary that he should be able to leave: I give my chance to him."

The Sayid then found an asylum in the French Consulate. The Consul begged him not to venture outside as his life was especially sought; but he

* Pron. Say-*eed*.

was not able to resist the call of the reform party. Negotiations for peace were in progress and they sent for him to be one of their envoys to the General of the besieging force. He replied, "My work is education, and now is no time for that." The General of the Nationalists answered: "We are soldiers. We can fight, but we cannot talk; we need you to talk for us." So he took his life in his hand and went forth, with the presentiment that his end was near.

A few days before, to a man of our Mission calling on him, he said, "I believe it is a man's duty, not only himself to refrain from oppression but to stand up for those who are oppressed and to help them." The missionary replied, "You know we think the worst bondage is that of sin and Satan and it is essential to deliver men from *that*." He answered, "Yes, I think so, too, but it is my belief that the outward liberty must come first."

Returning from the fruitless peace parley, the Sayid spoke to the people in the mosque for the last time and, going back to the Consulate, he was shot within a few feet of the door by hired assassins, sent by that enemy for whom he had pleaded a few weeks before. As he fell, wounded on one side, he exclaimed, "Would to God they would also strike on the other side!" When the account of his death, published officially by the local Parliament, was translated for me by a Persian boy in America, he paused with a look of wonder, saying, "Why, that is just what Jesus said about turning the other cheek to the smiter."

The wounds were fatal, and soon all was over. In the opposite camp there was great rejoicing; a large present was given to the man who brought the good news, and streets and houses were illuminated that night. Let us not blame the murderers or those who rejoiced, so much as the wicked religion of Islam, which teaches that it is a sacred duty to slay one who is suspected of a desire to embrace another faith. This young man was a pupil and teacher in the school of American missionaries, therefore the presumption was that he had become a Christian; he had thrown in his lot with the party of change and progress, therefore, by the sacred law, his life was forfeit and his slayer would earn the favor of God and a high seat in Paradise.

The Sayid's friends of the popular party were filled with grief and rage. His body was carried to the grave by thousands of mourners, with great honor. So passed from earth a young and noble

SHAH AHMAD ALI, TWELVE YEARS OLD
Oriental gloom on his face, Persian dignity in his bearing.
From Dr. Wishard's *Twenty Years in Persia.*
(Courtesy of Fleming H. Revell Company).

life, one whom Persia could ill afford to spare; who chose the best and highest that he knew and was not afraid to follow his ideals even to death. He lost his life to save it, nor will the sacrifice be in vain. With other precious living stones, it will build up the foundations of the new Persia yet to be. And,

" Whether on the scaffold high,
Or in the battle's van,
The noblest place where man can die
Is where he dies for man."

The murderers were so hotly pursued that, despairing of escape, they fled to the popular General, Sattar Khan, imploring mercy. With tears streaming down his cheeks, the General said, "You had no mercy on that noble young man; how can I have mercy on you?" They were delivered up to the courts and put to death two days after the murder and in the same spot. Thus, to the judgment of man, the Sayid's murder was avenged, but those who see with clearer eyes invoke not the vengeance of man but of God—His vengeance on all the powers of sin. "Father, forgive them, for they know not what they do," is our sincere prayer for such murderers as were those.

Islam came with a sword and it is going out with a sword; it must be true to its own nature to the end. Our longing is to see the Church of Christ awakened to what the system really is, and roused in earnest to destroy this stronghold of Satan, not with its own weapons of force and cruelty but with self-sacrifice and love, with faith and prayer, in the power of the name and the nature of Jesus.

A Persia Missionary.

Present Opportunity Among Persian Women

[This account was written sometime previous to the battle in Teheran.—Editor].

In these days of greater freedom of thought and greater personal liberty, women, as well as men, in Teheran are coming as never before to inquire into Christianity. What was formerly a small class for inquirers has become a regular meeting for Moslem women; special inquirers are taken at other times. As you know, in this Oriental country rank is of great importance; high and low, especially the women, do not mingle as in the Occident. Nevertheless, in these afternoon meetings, there have been present, at one time, a daughter and granddaughter of a former prime minister, a princess and her little daughter-in-law, the wife of a Shah's son, her sister, other women of good standing, a poor old black woman, a number of the servant class—all sitting together, singing together, with apparently no thought of difference in rank. The first time the princess came, she rather insisted on an upper seat but soon realized there was none such.

We have been studying the life of David—who is one of their prophets also and therefore an acceptable subject—with especial attention to prophecies concerning Christ; there has been the best of attention with little objection or argument. I can bring in Christian teaching through the Old Testament, with less opposition than by direct lessons from the life of Christ. At the Christmas season we had two good meetings about the birth of Christ, and the joy it brought to *all nations;* also the visit of the wise men who, tradition says, were Persians. It added to the interest to have a woman remark that she had come from the neighborhood of Saveh where their graves are said to be, and she had heard of them.

Two men inquirers have brought their wives for instruction. The husband of the first found his wife very willing to listen and investigate. The first week she read the Gospels and part of Acts. Her husband brought her to the meeting that same week but, being afraid some one might recognize her, she sat outside on the hall stairway. After the others had gone, we had a long talk. Since then she comes twice a week, and fearlessly declares that she has found a peace and joy in Christ which she never had before. She persuaded her two sisters to come to the next meeting; they are all women of good class and read.

The other man who brought his wife is one of the teachers of Persian and Arabic in the School. When he came to Teheran two years ago, he was a *mollah* and wore the white turban. About a year ago he declared himself a Christian, and since then has adopted the ordinary Persian hat. He is very desirous that all the family shall become Christians, but his wife is the daughter of a fanatical priest. He is having trouble to get her to listen, so he came to beg that I would try to influence her. A little social work with her has been of great help. Relieving her bad toothache and taking interest in the children has in-

clined her heart to us. Last Sunday I invited her to come with the other little woman and listen while the latter recited a Bible lesson. It worked very well. The teacher's wife had said she could stay but a few minutes; it was an hour and a half before she left.

The sister of one of the school-boys "wants to become a Christian, and is coming to you for teaching;" the mother of another also. We women of the Mission are having more opportunities than we can improve. I cannot believe there is any greater joy than that of helping another to have life in Christ.

P. S.—Ten days later.—About the time I was writing the above, one of the two women of whom I spoke was experiencing her first persecution for her new-found faith. Her father, a fanatical Sayid, learning that she had become a Christian, fell upon her with his heavy walking stick and beat her almost to death. When rescued by one of her sisters, she had a fractured arm. She is still in bed but expresses no regret and still declares herself a Christian.

(Mrs. S. M.) Mary P. Jordan.

Nationalist Victory at Kazvin

In September, 1908, when I visited Teheran, I met a number of friends from other cities in Persia. Among them was a most intelligent and interesting lady, who had been more or less a regular attendant for a year at our religious services in Kazvin.† She was dressed in deep mourning, as was also her little child of a year old, for her husband had been killed at the time of the Shah's bombardment of Parliament buildings. She related to me the story of his death and, as the tears rolled down her cheeks, she said: "Oh, if I knew his death was not in vain and that we would soon have liberty in Persia, I would not mourn." Then appealing to me, she inquired what I thought about it. Upon answering her that, in my opinion, liberty would surely come and Persia could never go back to former things, she asked eagerly, "*Will it be soon?*"

The time for my second furlough was almost due and, looking back over the years that I had lived in Persia, very few were the changes which had taken place in this part of the "unchangeable" East. Yet before the day arrived for leaving the country, I witnessed changes that, had I not seen with my own eyes, I would have scarcely believed possible.

During the late winter of 1908-'09, a successful attack by the Nationalists was made on the city of Resht, to the north of us. The Governor was killed, government buildings were burned and within two hours Resht was subdued. Excitement in Kazvin ran high. The Shah's troops came from Teheran and halted in Kazvin but showed little desire to move towards Resht.

The Nationalists were only awaiting an opportune time to capture Kazvin and, on the night of May 5, while all classes were celebrating the Shah's birthday, they quietly entered the city, captured the cannon and, before the people realized it, a battle was on which lasted throughout that beautiful moonlight night and several hours into the next day. The Governor's palace was in a well-fortified position with a thousand soldiers inside, but the Shah's army was no match for the well-armed, well-trained Nationalists and, after a fight of about fourteen hours, the citadel was taken and Kazvin declared for the Nationalists. Little red flags were hoisted over every doorway by the rejoicing people and, up to the date of our coming away on May 18, Kazvin was under military rule and governed in a way that we had never even hoped for. The improvements in cleaning and lighting the streets, enlargement of the bazaars, etc., were simply marvelous. The Nationalists then prepared for an advance upon the Capital, and the result we all know.

Any change for the better is a welcome sight in an Oriental land, and we who have spent many years* in Persia and have longed and prayed for the relief of this poor, oppressed, ignorant people, rejoice that civil liberty, even though in an imperfect form, has come. It makes me hopeful for greater and better changes. While we have the assurance that our labor in the Gospel is not in vain, I cannot but echo the question of my friend, "*Will it be soon?*" Will

* Dr. Jessie Wilson went to Persia in 1891.—EDITOR.

† Pron. Kahz-*veen*.

Persia quickly realize her desperate spiritual condition and accept help from outside, as she has accepted outside help in her political struggles? Will she soon obtain that true liberty which can only come through accepting the world's Saviour? She is hearing the message of Christ day by day in our dispensaries, churches, schools, and by the wayside. Let us continue to pray that the time may *soon* come when Persia shall become the Kingdom of our Lord.

Jessie W. Lawrence.
(*Mrs. E. T.*)

Touring in Kurdistan

Illustrations from the author's photographs. Pron. Kurdistan, Koord-iss-*tahn.*

The field of our Urumia Station is the country inhabited by the Nestorian people and lies partly in Persia, partly in Turkey in Asia. It is bounded on the east by Lake Urumia, on the north by Lake Van, west by the Tigris River and south by the city of Mosul. In the Persia section the general population is Turkish. The city of Van and the surrounding region is Armenian, while Mosul is Arabic; between these limits live also Nestorians* (or Syrians), Kurds and, in Urumia, Mosul, and some small towns, considerable numbers of Jews.

In Mission parlance we limit the term Kurdistan, "Country of the Kurds," to that part of our field which lies in Turkey. This region is one of great variety of physical features. In the south lie the extensive plains of the Tigris Valley, which need only water to make them the most productive region in the world. North of these plains is the great plateau of Asia Minor, its lofty mountains culminating in the Jeloo range, 13,000 feet high, on whose summits lie the eternal snows. There, are upland plains almost surrounded by mountains, and choice rolling pasture lands where graze thousands of sheep, goats and cattle.

Mission work has been carried on in Kurdistan for seventy years. Usually Mosul or Urumia has been the base from which tours were made but of late years the "Mountain" missionary has made Van his headquarters.

There are no roads or vehicles. Travel is muleback or on foot over mere bridle paths, up steep rocky mountains, through deep valleys, by raging torrents and along high precipices. We hire one mule for me to ride. In my saddle-bags I carry some simple remedies—first aid to the injured, typhoid fever and sunstroke medicine and plenty of quinine, for many will ask for this. I have also other conveniences—toilet case, notebook, account book, stationery, rubber coat, compass, barometer, and dark glasses to protect my eyes from the glare of snow fields or barren plains. A second animal is for the servant. Over the big pack-saddle he places large native saddle-bags, and in each side of these a box. In one box will be a plate, a saucer or two, bowls, dishes for serving food, a frying-pan, knife, fork, spoons of different sizes and a small kettle to cook cereals or a stew, for we shall never find any of these utensils in the mountain villages. In the other box are rice, sugar, salt, cracked wheat, a little clean flour for pancakes, dried fruits, patented soup tablets and tapioca. Most of the time we eat native foods but, when the digestive apparatus gives warning, we have recourse to our "pure food" box and tone up again. Over this load the servant will spread his bedding wrapped in a big gingham sheet, his rubber coat, and rubber sheets for the loads, and mount to the top himself. A third animal we load with changes of raiment, bedding, and our little cot bed, for we must be up out of the dirt and vermin of houses and stables; otherwise sleep would be impossible. So we set forth on our journey. The muleteer accompanies us on foot and we go from fifteen to twenty miles a day.

In the afternoon we draw nigh to a Syrian village where we have a pastor employed. Some one will discover our approach and give the word. Then will come forth to meet us the pastor and some church members, or curious and idle children. We dismount at the pastor's house and find a room freshly swept (usually still dusty) and a rug or felt mattress placed for us at the head of the room, the seat of honor. The people gather and, sitting on the floor around the walls of the room, arrange themselves according to their standing in the community. Conversation begins. We ask after each other's health and then act as

* Term referring to their religion.—Editor.

news bureaus. They give me news of the vicinity, and I inform them of my tour and plans and the outside world. The pastor tells me of the progress, outlook, successes and discouragements of his work in the neighborhood.

After a while, we summon the people for a service; a man in stentorian tones will give the announcement from a housetop or, in lieu of a bell, will hold up a walnut board and pound it with mallets. The service must be simple, especially the sermon. What is needed is a few instructive, practical remarks on the passage read, helpful to men and women in the real struggle of life and holding up before their eyes the crucified Christ as their Saviour.

In retiring for the night, I choose the corner opposite to that where the favorite calves are tied. The father and his family, his sons and their families, in true patriarchal style, occupy the central part of the large room around the underground oven. My servant no sooner sets up the cot than all gather round to see how the foreigner goes to bed. Sometimes, in order to find relief from my embarrassment and the attentions of too hospitable hosts, I have had to blow out the light and retire in the dark. Sleep is often disturbed by too close air, odors of the stable, crying babies, wandering cats and munching calves. I have awakened with a start to find a donkey quietly standing by my bedside.

This country is insecure and lawless. Some roads are always to be avoided and all roads are attended with danger from robbers. These conditions have passed into a proverb: "What else can you expect here? It is Kurdistan."

Who are these Kurds? They are from the same stock as Persians, perhaps descended from the Medes who dwelt in these mountains. They are born robbers and freebooters. Separated by blood feuds into innumerable clans, they live a life of lawlessness and violence. Every boy of ten or twelve years carries a dagger and every man his rifle and revolver. Their language, a sister of the Persian, is musical and lends itself readily to poetry and song. The Kurd is fond of singing and his conversation teems with apt proverbs and pithy sayings. Of course he is superstitious. Here is an example:

As one journeys through the country, he will see a lone stunted tree near the road on the side of an otherwise treeless mountain. The leaves have a peculiar look and, on near approach, he perceives that every limb is decorated with rags—white rags, colored, bleached, cotton and woolen rags, torn from native garments. The belief is that whatever sufferer, with whatever ache or pain, comes and tears

MOUNTAIN PREACHER, WIFE AND CHILD.
In a fanatical village where others failed, they had great success. The wife is a Fiske Seminary graduate. Doesn't she look the part?

off a piece of his clothing, his ache will pass into the spirit of the tree with the tying of the rag thereon. Blessed tree! How often would I have given thee a whole change of raiment, if thou wouldst but take my headache. Alas! I did not have faith to test thee with a rag.

Among Syrians in these mountains, we have 27 pastors and helpers located in as many places, and 50 or 60 village schools. About ten congregations are regularly organized. We visit their villages and inspect their work. We hold services daily and visit from house to house. The people are friendly and readily assent to what we say, but often they

go from the meetings and forget what manner of men they ought to be. We examine the schools and both teachers and parents are honored to have the missionary visit them. Each child must be heard in each study, otherwise they or their parents will feel slighted. To them, the prime virtue in reading is speed. He is the best reader who can rush along like a mountain torrent with no hesitancy until his breath is exhausted.

VILLAGE SCHOOL CHILDREN (SYRIANS) IN PERSIA

On the roof, where they sit and study even on sunny days in winter. The schoolroom below is damp, its only window is a little hole at one end. In bad weather they huddle around an open wood fire in the middle of the floor and try to read by its light, while the smoke fills their eyes.

The mountain women are often pitiable creatures. They answer yes and no to everything, or in a tone of despair say: "What do we know? We are only dumb animals." A year or two spent in our schools makes a wonderful change in them. The girl awakes mentally, grasps the meaning of your discourse, remembers and can repeat Bible stories; she loses that timid, frightened air so common with village women.

Many of the Mission helpers are men of great influence, wise counsel, and sterling integrity. They win this position by their true Christian lives. One of our best pastors was a muleteer. The missionary once hired his mules and he was so impressed, by the character of the missionary and the Bible truths he spoke, that he became a zealous Christian. After a short term of study in Urumia he was made the pastor in his village, where he has built up a good church. He has been a wise father and spiritual leader of his flock. The Kurds say that he is a true man and his religion must be true. One Fall, the Kurdish chief levied his grain tax on the village, locked it up in the storeroom and committed the key to this pastor. Shortly after, a hostile Kurdish chief came and demanded the key, claiming the village was his to levy on. The pastor refused to deliver the key, saying he could not be faithless to a trust. The chief threatened and even had the pastor tied up and beaten, with no success. Then in rage he seized his loaded rifle and placed it to the pastor's breast, demanding the key. Again it was calmly refused, and the Kurd, beaten, laid down the rifle and left the village. It is such Christian men who are winning Kurdistan for our Master.

Of late years this mountain work has been much hampered by the condition of the country. We are often unable to visit certain districts; the people have been repeatedly plundered, until some have abandoned their homes, scattered here and there, or emigrated to Russia. Whole districts are now deserted where, ten years ago, there were large, prosperous villages. We hope that change of government in Turkey means establishment of orderly government in Kurdistan.

Chas. C. Sterrett.

Miss Holliday wrote, Aug. 12, from Constantinople where she was enjoying the society of American Board missionaries, and the sea-bathing. Dr. Cora Carpenter had joined her and they were counting upon reaching Tabriz, Aug. 25.

Availing of a windfall of $400, Miss Bartlett is enlarging Iran Bethel so as to accommodate an additional hundred girls—or a total of three hundred.

Thirteen girls were graduated from Fiske Seminary, Urumia, in June.

A Turn in the Tide

The casual traveler entering Tabriz, the metropolis of Persia, would be attracted to ask the identity of the imposing red brick building looming above protecting adobe walls, strikingly visible from the large Moslem cemetery at the entrance of the city on the public highway from Europe. He would be informed that this is the new school for Roman Catholic girls, that it is elegantly furnished, adequately equipped, surrounded by a garden and spacious exercise grounds, and is in charge of a staff of fourteen nuns. He might be told that this school is only one product of the sagacity which has seized the present opportunity in Persia; that adequate buildings for boys' schools, also for hospitals and chapels; that a large force of missionary priests, nuns and teachers, have been furnished from Europe to convert Mohammedans to Roman Catholicism.

Then the traveler might notice another red brick building which, in those days when Persian dwellings were only adobe huts and simple street markets were the only business houses of Tabriz, was also imposing by contrast. This is the American Presbyterian Boarding and Day School for Girls. Alighting at the gate, our traveler would wonder at the cramped quarters and, the more he explored the building the more dumfounded he would be, that Presbyterianism could be so indifferent to the needs of its child in Persia. The house would remind him of those bright-eyed little naked beggars who, with hands outstretched for bread-money, ran beside his carriage along the road. As he became acquainted in the city and learned what has been done through Protestant schools; as he saw the bright spots in the villages—the homes made by women who were educated in our American school; as he discovered the present spirit of Persia, the longing for better things, the thirst for civilization, the clamor for education, he would recall the cramped quarters of the Girls' School and reiterate what we all are saying to-day: "Persia is ripe for Christian effort; it is the moment of opportunity."

This Girls' School was established over thirty years ago and equipped for 30 pupils. Before the close of a quarter-century, it had grown to a school of 150, nearly all nominal Christians, and applicants were being turned away. About six years ago, Moslem girls began to apply for entrance. An appeal to the Church in America to open a department for them, finding no response, the ladies in charge, Misses Beaber and Drake, assumed the responsibility of admitting twelve Moslem girls and personally gave them lessons in arithmetic, English, sewing, the New Testament and on the organ. Two years later, a special gift from some Indianapolis ladies made it possible to engage a vernacular teacher, and of thirteen Moslem girls received, three established schools of their own the following year. All were day pupils. It was impossible to secure boarders, because they would be persecuted by fanatical Mohammedans; appointments of the boarding department were also extremely inadequate. During the civil strife of the past year, however, Moslems of position and influence, fearing reversal of fortune in war and the looting of their houses, desired to place their daughters under the protection of a foreign flag. Two children were received as resident and six as day pupils, and a kindergarten teacher was secured, under the able guidance of Mrs. Van Hook in whose charge the school was, during Miss Beaber's furlough.

In 1907, over two hundred applications for Christian girls, of whom many were able to bear a large share of their expenses, were declined for lack of room. To-day an adjoining property is offered for sale at half its normal valuation. Added to the present school grounds, it would afford sufficient building accommodations for all the Moslem girls who are likely to ask admission in the near future. It is for the sake of Persian girls, rather than the Christian girls heretofore refused, that West Persia Mission is desirous of immediate expansion in this important school. An outlay of $6,000 will purchase the lot, provide for alterations, new building and furnishings. Tabriz missionaries hope that the Church in America will recognize the favorable rising tide of Persian progress and will take it at the flood.

A Missionary.

CERTAIN wise women of the Board of the Northwest have been watching the "rising tide." It was not necessary for them to see

Tabriz with the eyes of a traveler, for it has long been in their mind's eye and, in recent months, through conferences with Miss Beaber, their beloved missionary, they have gained fresh insight. As a crowning of the approved labors of thirty years in the school which they founded, this Board has now contributed $5,000 for its Moslem Department. This leaves $1,000 not yet provided. As this good news greets Miss Beaber on her arrival again in Tabriz, it should be some recompense to her for those many journeys, addresses, and over eight hundred letters, which burdened her furlough season. It will be a support to her faith and courage, as she proceeds with her enlarged and difficult task.

Feeding the Starving

The past year was one never to be forgotten in Persia. Noise of the gun and roar of cannon were almost constantly in our ears. Wild rumors were afloat. One day we would hear that all Europeans were to be killed; next day it would be denied; we did not know what an hour would bring forth. We have been sharers in such sorrow as, I trust, we may not have to pass through again. The poverty and suffering of the people, their sudden and hopeless bereavement of fathers and sons killed in battle, deaths of little children from epidemic disease,—all combined to desolate our city. Scarlet fever alone carried off some 8,000 children in Tabriz. The climax was reached when thousands were on the verge of starvation and hundreds actually died from lack of food.

Beggars were as numerous as fleas. To give one child a penny in the street, meant that in a moment's time the giver would be surrounded by grown men as well as children. One day, having heard of a limited amount of bread at a certain place, I sent a man to bring fifty pounds secretly. Then I went into the street and told several little boys and girls to come to our gate and get some bread, but to come only one at a time and to keep very still about it. We had succeeded in giving out about half our supply, when a crowd came running from all directions. We quickly barred the gates, for had we twenty times our amount of food we could not have supplied the mob. The police hearing the noise came to our rescue, and I told them briefly what I was doing. Assuring me they would soon scatter the crowd, they at the same time begged me to give to them, for neither they nor their families had eaten bread for several days. We heard of many families without food for two, three and four days at a time. Oh! the pathos of the plea, which was genuine: "*Khanum*, give me bread! My children have had none for many days; please give me bread for my children!" This was the constant cry of father and mother alike.

Our Board of Foreign Missions had sent us relief money and as long as we could buy wheat Tabriz Station bought it, distributing altogether thousands of pounds of wheat. Then we ladies made out a list of needy people whom we knew and divided them among ourselves, each adding to her list as she found cases of necessity, until many of us had forty and fifty persons on our list to whom we gave fifty cents to a dollar a week each. Women have told me that without this relief they would have starved to death, and we know this was true. They were very grateful for the help, and a bond was created between us which I believe nothing can break. The war has left many helpless widows and orphans; no work for the widow, no orphan home for Moslem children. If the Moslem mother has parents living, she and her family go to them, or the father's family may take the children; otherwise their condition is pitiable. The widow will perhaps marry again, even though she must become a second or a fourth wife; she may do worse for herself. Then the children are turned out in the street to exist as best they can.

Many times we are asked, Why try to convert the Mohammedan? Is he not good enough in his own way and living up to the light he has? Hearing such questions, the condition of these people as we see them passes quickly before our vision, and we cannot but shudder. Those who utter such words would not change places with the Moslem; yet if Islam is good enough for the Persian woman, is it not good enough for us? If it is not good enough for us, are we trying to make her condition a little more endurable? Are you doing all you can for your Mohammedan sister?

Lucille Drake Pittman.
(*Mrs. C. R.*)

Lily Reid Holt Memorial Hospital

It is about five years since Mrs. Reid's generosity made it possible for us to build a hospital for men in Hamadan where, without one, missionary physicians have been carrying on medical work nearly twenty-five years. Dr. Holmes, who did such splendid work at Hamadan, has long recognized the necessity of a hospital, both as a means of getting more satisfactory results from medical treatment and also that a more lasting impression may be made in presentation of the Gospel. Naturally, surgery can best be carried on in a hospital, and, as I had special training in this line, its erection has been a source of pleasure and satisfaction to me.

MEMORIAL HOSPITAL FOR MEN, HAMADAN,
J. A. Funk, M.D., in charge.

It was a year and a half before the site was secured. The ground chosen consisted of two gardens, or orchards, just beyond city limits on the side toward Elvend Mountain. There we were assured of a better water supply than elsewhere and of air exceptionally pure. The first step was to construct a high mud wall around the grounds, and it was such an undertaking that it took five months to complete it. The hospital is built of sun-dried mud bricks, burnt bricks being used only where special strength was required and for ornamentation. The roofing is sheet iron, which had never been used in Hamadan before. We expected to cover the roof with second-hand oil cans (each about a yard square when flattened out) but exhausted the supply within many miles around before a third was covered; consequently we had to send to Russia for sheet iron.

At last, by means of additional gifts from Mrs. Reid, the New York Woman's Board and other friends, we got the building to the point where it could be used, and the first patients were admitted the day following Thanksgiving, 1907. One of these was Abul Kasim, a poor village Mohammedan boy whose leg Dr. Stead had amputated five or six years previously. He was put into school where he did not prove a very bright pupil, but was exceedingly clever at getting about on crutches and could perform most of the "stunts" that other boys did and he had a sweet disposition. He had returned to his village and village habits, a few months before he was brought to the hospital with four or five large abscesses which developed after fever. He lingered three weeks with a clear mind to the last. He was very fond of Bible reading and prayer, and on one occasion, having asked if he might offer prayer himself, made a sweet petition to the Father for blessing and healing in the name of Christ, closing with the Lord's Prayer. He is a fruit of Hamadan hospital and school.

That winter and the spring following, all available beds were nearly constantly occupied. The one ward we were using still needed plastering as well as the rest of the building, so during a couple of summer months we closed, in order to have this done and also to install a hot-air furnace of our own invention. It was very crude, consisting of an inner furnace built of bricks set up on edge, having a cover of thin sheet iron, and an outer hot-air box made also of bricks set on edge and converging in the form of an arch toward the opening into the floor of the ward above, the whole being plastered over with mud and straw to conserve the heat. It worked until the sheet iron cracked; then patients had to contend with smoke as well as disease.

Most of our in-patients have been poor people. Persians in Hamadan, like many Americans, think that hospitals are only for the indigent. Many cases of long standing, often of neglected bone disease, seek admission. One patient with a gunshot wound which had injured the bone above the knee, involving the knee joint, required four or five operations and remained a guest of the hospital for about eight months; he could not pay for his food. The advantage of prolonged presentation of the Gospel to him became evident when, during the excitement stage of the anæsthetic at the last operation, he made a long prayer (somewhat incoherent) in the name of "our Lord, Jesus Christ." This man often read the Persian Testament aloud for the benefit of his fellow-sufferers.

Another large class of surgical patients are cataract cases; a majority of these operations so far have been done outside the hospital, since they occur among the better classes as well as the poor. One such patient, a Sayid or descendant of Mohammed, from a distant town was operated on in a caravanserai, as we had no room ready for such "big" men. We hope soon to have a small ward for "private patients," that no opportunities may be lost with this class of Persians. Another hospital need is an entrance gate, with rooms for gatekeeper and servants who attend upon well-to-do patients or callers.

J. Arthur Funk.

Itinerating in Gilan Province, 1909

Time.—Dr. Frame left Resht May 11, and his trip apparently consumed the month of June. His last delay in starting was caused by the need of a pass from the revolutionary committee.

Places Visited.—Lahijan 28 miles east of Resht, Seakal 10 miles southwest of Lahijan, Langerud 8 miles east of Lahijan, Rudhissar 8 miles from Langerud, Enzeli on the Caspian Sea.

Aim.—Although the Nationalist leaders had offered Dr. Frame the position of surgeon to their troops, and he does not himself undervalue his profession, he reports: "Our purpose was to make the trip as directly evangelistic as possible."

Gilan (Gee-*lahn*, hard g) is the smaller of two provinces in Resht field. As conditions the past year have rendered itineration impossible to most Persia missionaries, this account is of special value and we regret that we have not space to print the whole.—Editor.

Survey.—Looking back over the trip, I am struck with the greatness of the opportunity before us and the freedom which was allowed to me as an evangelist. In each place I met a different class: Behais in Lahijan, country people in Seakal, country gentry in Langerud, government employés in Enzeli, a prince in Rudhissar. While they showed different degrees of receptivity, there was little difficulty in publicly approaching them and none in private conversation. While schools and medicine are a help, I do not regard them as necessary for effective work in any of these places.

An Emancipated Woman.

The most remarkable incident of the whole trip was also the most remarkable experience I have had in Persia.

One evening, I was invited by a young Liberal to spend the night at his house. He remarked incidentally that he had been recently married, but of course I had no expectation of seeing his wife. Imagine my surprise when a pleasant-looking young lady came into the room, shook hands, and sat down with us. She was dressed in European style and wore no head covering of any kind. At first I thought she must be some Armenian friend of the family but, finally, it began to dawn upon me that this was my host's wife—a Persian Moslem. I had to ask, however, before I could be certain of it. The lady seemed entirely at her ease, while I was somewhat embarrassed from astonishment. She joined us at the table, and we sat and talked long into the night. She told me that she did not dare to appear before Moslem men in such costume, and that the Moslem women who visited her spent most of the time scolding her and predicting dire calamities, because of her infidel conduct; so it is only when a European calls that she can use the liberty which her husband has granted her. She seems to have been fortunate in husbands, for it was a former husband who took her to Russia and first released her from the veil.

We all slept late in the morning and my host had to hurry away to his business without waiting for me. However, his wife presided at the breakfast table with an ease and grace truly remarka-

ble. As yet, these two have not found the true freedom with which the truth makes free, nor the ideal of marriage which belongs to Christianity; but this husband is as truly liberal as any man I have met in Persia and, above all, seeks to put into practice what he advocates.

I have repeatedly told the liberal leaders, here in Resht, that they have no right to demand freedom from the Shah, until they are willing to grant freedom to their own tenants and the members of their houses; but this is the first man I have met who seemed prepared to go the full length of this doctrine. Perhaps a few other men in Persia would do the same, but my experience is, I think, the first of the kind in this Mission.

SUMMARY.—We traveled about 140 miles, visited four cities and one large market-place, saw about 450 patients, the majority of them in Seakal (a country district); had personal interviews with over one hundred men (perhaps 150) on religious topics, trying to point them to salvation by Christ, repeated interviews with many of them, and one professed convert. Perhaps the greatest value of this itineration was the fact that a man visited these places with the avowed purpose of winning men to Christ. The Moslem seldom faces the question of turning from his faith. Such a proposition seems to him an absurdity. I sometimes think the first step with Persian Moslems is to convince them that a change of religion is a possible subject of discussion.

The only discouraging feature about the whole journey is that we have not men to repeat it three or four times a year. If we could follow up, we should see wonderful results.

J. Davidson Frame.

OF her Jewish class, Miss Van Duzee says: "Though I always tell them our interpretation of the wonderful passages in Isaiah, they accept them as referring to a Christ yet to come, not to Jesus. Sometimes I am discouraged with this class, but the Apostles were Jews, and thousands of the early Christians." While armed Kurds filled the streets of Urumia, she wrote: "We pray for peace and meanwhile nestle closer under the overshadowing wing of the Almighty."

Education and the New Movement

In addition to our educational system for Syrians which has grown up in Urumia there have come into being, in recent years, two schools for non-Christians, each having about fifty pupils and both under personal direction of missionaries.

This year certificates were given to one Jew, one Roman Catholic and three Moslem boys, all of whom hope to return for an advanced course. Nowhere except in a mission school could these five boys be received on a basis of complete equality, nowhere could they have received the same training in manliness as well as knowledge, or be so well prepared for usefulness and influence in this new age. On their graduation day, the best elements of the new movement were represented in the audience—merchants, landowners and officials who are looking ahead into the future. The closing of the Moslem Girls' School was marked by a unique gathering of over a hundred Mohammedan mothers, getting a glimpse of what is to them a new world.

These two schools may be regarded as the product of the new movement in Persia. They are the response of Urumia Station to the call of an old people coming into a new life. Ours is not the only response. The French Catholic School has nearly as many Moslem boys as ours, and another school under Protestant missionary influence has about twenty-five pupils. Four Moslem schools outside the mosques are under superintendence of a reform educational committee and have a total of about 160 boys; the committee is planning a school for girls. As the educational system of a city of 40,000-50,000 people, this is pitiful; as the beginning of a new era, it is hopeful. This is the educational response of one city to the new movement.

These people are asking for education not for religion, but they are asking it of Christian missionaries. Urumia is only one city in Persia and the call comes from every place where the missionary lives or goes.

Wm. H. Shedd.

REV. F. G. COAN, Urumia, writes, "We need a lady for education; unless we hurry, we shall have Fiske Seminary and Moslem Girls' School flat on their backs."

LETTERS FROM MISSIONARIES

PERSIA

MRS. S. G. WILSON wrote from TABRIZ, May 31:

Memorial School increases in numbers; 120 Moslems are now enrolled and as many Armenians. Our Station had a pleasant picnic supper together, Saturday evening, to celebrate Decoration Day, and this morning we went out to the cemetery to decorate our soldier's* grave with roses.

July 17—It seems marvelous to ride past walls full of bullet-holes, gates where frowning cannon stood, over hills where works of the besieging army shut us in, and to see no other signs of war. Even the field where Mr. Baskerville fell is green and quiet. At Commencement last month, one oration was on "Love of Humanity," written by Atanas (Athanasius). In closing he spoke of

OUR BELOVED TEACHER BASKERVILLE

as an example of devotion to others, and in such impassioned words that the audience responded with enthusiastic applause. His successor, Mr. Prentice of Park College, is on his way to us.

The Shah has his successor, too. We rejoice if it means that cruelty and oppression are deposed and a new day dawns in the Land of the Sun. We watch events anxiously, for progress and education depend upon the turn which affairs may now take, and our interest is staked on the fortunes of Memorial School.

[The following paragraphs are taken by Mrs. Wilson's permission, from her letter to Mr. Baskerville's parents regarding their son, who was a member of the Wilson family the nearly three years he lived in Tabriz.—EDITOR.]

INFLUENCE AS A TEACHER.

In school Mr. Baskerville was always faithful, prompt and devoted to his work. He often played with the school-boys, running races and winning their admiration for his "wind." He had a definite plan to see the boys socially, going to their homes and having one or two at a time come to his room to drink tea. He always tried to have religious conversation, and would tell us what "a good talk" he had with this or that one.

The school-boys in little groups have come in and gone upstairs to our room, where we laid him till the coffin is ready. They recalled his Christian example, his love of the church which he always attended—though he could not understand the service—his love of prayer and the Bible, which they say they often found him reading. They are deeply affected. It was a good chance to say to them, "May each of you be as ready as he was, when your hour comes." At my meeting with the twelve older boys, I had verses written out for them to read on self-sacrifice, and then told them all I know of his life. One of our boys, now in the Bank, who translated for him at a banquet given Easter Eve by the Armenian soldiers, told how he made a speech of great eloquence there. He began, "I hate war," and described its evils, saying that only necessity and a greater good could justify it,—in this case the protection of this city and the cause of constitutional liberty, for which he was ready to die. He also hoped that religious liberty would come with civil liberty. They cheered, "Long live Baskerville," and drank his health, and he sang for them one verse of "My Country, 'tis of Thee." In the short prayers, that always close our meeting, the petitions were all for "such unselfishness," such "nobility of character." His death will impress on these boys his words and example. I read them the "White Cross Pledge," which I found among his papers. Again and again the boys repeat, "We shall never forget him."

WHAT TABRIZ SAYS OF THE YOUNG AMERICAN.

The Governor came at once, expressing great sorrow, saying: "He has written his name in our hearts and in our history." The Anjuman (National Assembly) sent four men to express sympathy and make arrangements for the funeral to-morrow. The merchant who brought the cloth to cover the coffin said: "We know he died for us. He wanted to save these poor, starving people." Sattar Khan came here to call with thirteen soldiers, who stood outside, and five who came into the room with him. He expressed great sorrow and regret. Four Moslem women have just been to see me to express condolence. They wept and said no other death in the war affected them so much. They wished me to send the sympathy of "all the women of Tabriz" to his parents, and tell you that he was not a foreigner, but would always be cherished in their hearts as a brother. The people say of Mr. Baskerville: "He was a sacrifice for us. His holy blood ended the war."

FUNERAL DEMONSTRATION.

Never did foreigner or Christian in Persia have such a funeral before this war. The service at the church was beautiful and impressive. Mr. Jessup read and prayed in English,

* Mr. Howard Baskerville, shot April 20, leading in an effort to bring food into the starving city.—EDITOR.

Mr. Pittman in Turkish. Mr. Wilson spoke on the comfort we find in this bitter bereavement from "our brother's faith and character and our sure hope that he has entered into glory." The boys sang "There is a happy land" in Turkish. The coffin was covered with sixteen exquisite floral wreaths. Members of the Anjuman, English, Russian, French, American Consuls, and all the Europeans, the Armenian Bishop, Moslems and Armenians, filled the church, many standing in the rear and women and girls in the gallery. All were most respectful. You cannot realize what an unprecedented thing this is. It would have pleased Mr. Baskerville to know that Christ was lifted up before that multitude as *He has never been before in the history of Persia.* The testimony to his truth, purity, piety and faith was one they could themselves corroborate, for he had lived right among them these last three weeks. So he witnessed a good confession, and being dead yet speaketh.

BUILDING A NEW HOME.

MRS. JAS. W. HAWKES wrote from HAMADAN, June 30:

If anything happened in April before the 5th, when work on our new house began, I do not remember it. Probably the sun rose and set and we all went about our work as usual. But that day the spades began digging foundations for walls which I hope will shelter us, and many other happy workers in Hamadan, after we have entered into the house—not made with hands.

A WEDDING AS WELL AS WAR.

A rumor got abroad that the English Minister was coming here from Teheran and the Consul would come to Hamadan to meet him. Then the question arose as to whether the latter would be willing to come again, or whether Dr. Clara Field's marriage should take place while he was here, a Consul in the hand being worth several in Kermanshah. How many times it was decided that the wedding should be in Hamadan on the original date in June,—that it should be in Kermanshah, date uncertain,—that it should be in Hamadan immediately—I do not know. Telegraph wires were kept busy. The baking of the cake hung in the balance. And all the sick women from far and near, realizing that Dr. Field's splendid skill would soon be beyond their reach, began taking stock of their maladies, real, or imagined, or forgotten lang syne. So there was a run on the dispensary. We feared the bride would be quite worn out by indecision, anxiety and hard work.

The English Minister did not come, but the bridegroom, the Consul and the best man did, and, on May 6, the first English wedding in Hamadan took place. I am sorry I have not a society paper from which to cull the proper phrases in which to describe it. The church was prettily decorated, long ropes of wild flowers hanging over the platform and potted plants decorating the steps; seats for the special friends were reserved by white ribbon. The bride wore an empire dress and orange blossoms. She did look all too sweet to lose, I am afraid some of us thought, though no one said so to the tall, handsome man who led her away after the beautiful ceremony was over. Some of the Moslem grandees who sat near the platform were heard to say, "Just like our ceremony," when Dr. Funk, the make-believe father of the bride, gave her away.

Carriages with decorations on the horses conveyed the party around the city to the Hospital place, where Mrs. Funk and I had set forth the wedding breakfast. Two hours or so later, the happy pair mounted their horses and rode away to fairyland somewhere on the hills, and the next day Mr. and Mrs. Manson received at afternoon tea. There were four dinners given in honor of our bride, two by Armenian friends, one by the English Consul.

On the 14th, Mr. and Mrs. Manson left for Kermanshah, having sent off a long caravan of household goods, a cow, a calf, hens, turkeys and two dogs. May 23d we began holding the

SERVICES OF PENIEL CHURCH

in our old house, the study and spare room having been made into an audience room. The house standing as it does in the middle of the bazaar, with a Behai school on one side, brings to mind the verse, "Yet will I be to them as a little sanctuary in the countries where they shall come." On June 3, the Jewish Girls' School was moved into the sitting-room.

MRS. E. W. MCDOWELL while *en route* for America wrote from KARLSRUHE, GERMANY, July 13:

We left Van, April 26, in a big snow storm which, it is said, saved Van from massacre. The following day came news of the deposition of Abdul Hamid. Our stopping place the first night was in a little Armenian village—our mud-room barely large enough to hold our cots after our host had removed his furniture, consisting of bedding and some jars, one of which contained a cat and her family. We journeyed horseback and enjoyed the scenery.

WE HAD FINE VIEWS OF MT. ARARAT

for three days. One of the rivers we crossed was frightfully swift and called "The Bands

of Death." This and only one other had a bridge. While fording one of many streams, a horse which carried our trunks fell and all our clothing was thoroughly wet. It was impossible to dry it until five days later. One day we crossed a snowy mountain pass. There was a narrow beaten path through which we preferred to walk. On a bare spot in this pass we met between 200 and 300 camels laden with oil and rice. They had great difficulty in keeping the path and some of them had fallen. Late evening of the fifth day of such travel brought us to our first stopping place in Russia, where we could

EXCHANGE HORSES FOR THE RAILWAY.

And what a rest it was! Mr. McDowell escorted me and our sons to Batoum, where we took a steamer for Constantinople, arriving there one day too late to see the new Sultan inaugurated. We were in Switzerland about a month, and the boys had French lessons there. Here they are working at German, for three weeks, under a fine teacher.

ABOUT IRAN BETHEL

MISS ROSA SHOENHAIR wrote from TEHERAN in June:

Miss Bartlett has been in the Girls' School about twenty-five years and is Superintendent, while Miss Stocking and I gave most of our time to teaching; there are also eleven Native teachers. Our school year closed June 17. We had an enrolment of two hundred. When I first came, six years ago, the number was less than one hundred, and only three girls were Persians. Now,

HALF OUR SCHOOL ARE PERSIANS,

therefore Mohammedans; the other half are Armenians and Jews. They all come to us jewels in the rough. They are very interesting, some are exceptionally bright, most of them are lovable. The school is conducted more as a college than a public school. The programme is as accurately carried out day by day as in the best schools at home. All must become proficient in the language and history of their own people. The English course includes mathematics, history, and elementary science. In 1907 we graduated a class of four girls, who have since been teaching with us. There are three for Senior class next year. The school is now well organized and after this there should be a class to finish annually. Last year a friend sent us

SEVERAL DOZEN DRESSED DOLLS

with real hair—the all-important thing. We gave them out to the primary children as rewards for good behavior. Their joy on receiving them is beyond the power of words to express; and to us, who as children had dolls galore, it was pitiful. The supply is exhausted and we are wondering what to use now for a substitute. It is not so important that the dolls be fully dressed, but of course the freight should be provided for. Picture calendars and cambric scrap-books, which contain modest pictures, also make good rewards.

I am up-country spending vacation with Mr. and Mrs. Jordan in a quiet mountain village. The air is cool, walks and drives are lovely. We

EXPECTED TO TAKE A CAMPING TRIP

in the mountains, but the political situation renders such a trip unwise. We are not thinking about our own safety; the people are, for the most part, friendly. There is doubtless danger from accident. Those discharging long-range guns do not always take into consideration where the bullet will strike. Just before the Boys' School closed, one landed in their assembly room but, fortunately, did no harm.

MRS. VAN HOOK wrote from TABRIZ, June 21:

A bevy of girls left last Thursday singing "School is out, school is out." We closed with 93. Four graduated. Twenty were boarders. Seven were charity pupils, the brightest a Moslem. Her father has taken great pains with her, teaching her himself, Persian, English, French. It is easy to see that she is his darling. He held a government position and for months was without salary. Finding that his family was suffering for food, I sent for the little girl and they were extremely grateful. The mutilated remains of my last year's Report and some letters were among bushels of fragments rescued from Raheem's camp after he left. I suppose we shall never know

HOW MANY LETTERS HAVE BEEN LOST,

either of ours sent to America or those sent to us. Some missionaries had trunks packed ready to flee to the Consulate if necessary, but for myself, I could formulate no plan. The matron, and only woman about the house, excepting myself, was ill with typhoid fever and could not be moved, and I could not leave her. The house was full of girls and I could not face possibilities even in thought, so I kept them occupied and we dwelt in peace. I often prayed that we might not be ashamed of having placed our trust in God, and we were not. When one morning there was the sound of bugles, the tramp of drilled soldiers, Russian officers on prancing horses, and loads of provisions for man and beast, the relief was inexpressible. . . . Mr. Baskerville rode to his death, sending a last message urging us all to keep indoors until the crisis was past. We could not see then that he had accomplished anything, but the moral effect upon the people has been remarkable. It may be that his sacrifice will accomplish more than years of service which the rest of us are giving. I do not believe that for any of us so many tears would be shed as were shed for him.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

The Gospel in Latin Lands, Chapter II—The Gospel in France.

Dawn of history in France; the Gaul, the Greek, the Roman.

Earliest foreign Missionaries.

Outline events of the Reign of Charlemagne. The year 1000 in France.

Influence of early saints: St. Denis; St. Martin; St. Louis.

Effects of the Crusades in France.

Tell the story of the Albigenses.

Sketch the character of Louis XI. Scott's *Quentin Durward*, using parts of Chapters 1, 8, 26 and 28.

History of the Huguenots.

(*a*) Persecution culminating in the Massacre of St. Bartholomew.

(*b*) The Edict of Nantes, giving liberty of worship.

(*c*) Revocation of the Edict of Nantes.

(*d*) Emigration of the Huguenots.

Recitation, Macaulay's "Battle of Ivry."

The French Revolution, causes and effects.

Trace connection between Massacre of St. Bartholomew and the Revolution. See Abbott's *History of Christianity*, quoted on p. 121.

Outline career of Napoleon.

French Republic established.

Modern France:

1. Comparative numbers of Roman Catholics and Protestants.
2. The Pope's prophecy in 1870.
3. Atheism and materialism.
4. Separation of Church and State.

The Debt of America to France.

Influence of some modern saints: Mr. and Mrs. McAll; Esther Carpenter; the colporteurs.

Organized Protestant work.

Consult Travelers' Guide. *E. E.*

A Leak in the Dyke; Let us Stop It

While during the last year I had the privilege of telling among the churches of Canada and the United States something of what the Lord has done in Persia, I tried to tell of the grand work done by missionaries in training men on the field who are to-day the most successful teachers, preachers and doctors to be found in that country. I have told a little of what all our schools are still doing to develop men who shall be able to worthily take the places of the missionaries in helping the new Persia that is soon to be. I tried to show my audiences what a grave injury has been done by the unwisdom of those who, through their influence and money, have encouraged young men to come to America to be educated and, as they say, "better fitted to work for their people when they return to Persia." They are simply educated away from their own people, and I have striven to make plain what tremendous hindrances are thus placed in the way of the most successful work for their land. I have tried to show that giving money to such adventurers is not the best way for God's stewards to employ the means which the great Master has entrusted to them. Young men, all the time they are in Urumia College especially during the holidays, can be getting a practical training, which everybody will concede is invaluable, and at the same time be making some return to the Church for what she has spent on that institution.

In Hamadan we had twelve young men trained as doctors of medicine by American physicians, and all the time they were in course of training they were employed as school teachers, or helpers in dispensaries. That they are sufficiently successful practitioners may be known, for at least half the number have, at one time or other, been in attendance on different members of the royal family. Now any one can see what a loss it would have been to mission work, if the aggregate of the service of these young men while studying—fifty years at least—had not been utilized. How much these students would have lost themselves without the practical training they enjoyed, no words of mine can make plain. It is almost heartbreaking for missionaries, having spent strength and time and labor in fitting young men to be teachers or preachers, to see them start off for Europe or America just when they are ready to be useful and when schools and evangelistic work are waiting for them.

In a city near Hamadan we had a trained teacher, and we put him into a school at Nahvend. He was a rather successful evangelist as well as teacher. A company of believers had been gathered; missionaries visited and encouraged him, and the clergyman baptized

the converts after giving them more thorough instruction. All seemed hopeful. But the teacher caught the foreign fever—had some legacy left him, started for London, was taken under the wing of a rich old woman, and was sitting there translating "Christie's Old Organ," while his school in Nahvend remained without a teacher, the converts without a leader. That is one of hundreds of cases in Persia. It were mischief enough; but the return to their country with the spoils they have gathered abroad is a much greater evil in every case, especially when they come provided with money to start a new mission. Very queer things they do again and again with the money so generously (?) given by worthy people in America (I mean Canada as well as the United States). I was in a town in Pennsylvania this spring and mine host told me of one of these beggars coming to him with his plausible tale of needing money to get an education, etc. He gave him money; others of his friends did the same. That beggar had a companion that had been "working" people in the same plausible way, and to the knowledge of the gentleman who informed me, these young men met in a saloon and had a fine time drinking up that missionary money. I am sure there are not many who do *that* kind of thing with their money. I think they prefer to take it back to the land from which they came and spend it in vineyards, or in starting an independent mission to be the greatest injury of all to the cause of Christ.

No one will question that a true mission policy requires that a self-supporting, self-propagating Church should be the aim. Any land must in the end be evangelized by its own people; Persia must be won for Christ by Persians. Now, if those who establish the churches pay salaries that are beyond what the people of the country can hope to pay to their teachers and pastors, Christian work will be put back for long years. Conscientious missionaries require the people to pay some share of salaries for their schools and churches wherever possible. In Urumia they are striving for self-support in this way. One of their young men who has been trained at the expense of the Presbyterian Church, when he should have gone to work to win souls for Christ at home, comes to America and professes to have discovered that immersion is the proper mode of baptism. He is received with open arms, money flows into his hands, and besides being further educated in an American institution, he is given *carte blanche* in a certain store. There he buys silver and many expensive things. He is ordained and sent back to Persia as a Baptist missionary. Where? Into the heart of the long-established work of the Presbyterian Church. Another young Oriental, following his example, gets hold of some Episcopal minister and his wife, and they are anxious for him to return and preach to his people. The lady—I heard her tell the story herself—is much surprised at the knowledge these young men have of the Bible; "it is perfectly wonderful." But in her lecture she never said, and I think it likely the young men never told her, that their wonderful knowledge was gained in the schools and college of the Presbyterian Mission. The Episcopalians sent out a man to establish independent work, and what does she tell her audience he is doing? He has a Girls' School where he is teaching carpet weaving and the lecturer is offering her audience cheaper Persian carpets than they can buy anywhere else! If there is one thing in the world that Persians do not need to be taught but already know far better than *we*, it is the weaving of rugs. Knowing the influence of foreign help in that direction, I have no hesitation in saying that Persian rugs would be much better to-day if no foreign money had ever been spent in that department. So used, the Lord's money is worse than wasted. When young men see how successfully others "pluck money from the trees" in rich America, why should they not go and do likewise? One is supported by the Baptists and one has been sent out by Episcopalians so, when I was visiting in a stronghold of the Methodist Episcopal Church in Iowa, a young man was taking that church in hand. He said to me, "Oh, I was educated in the College in Urumia," and when I asked, "Why then are you not doing in Persia what would be some return for what the Church has spent on your education?" he could not reply. He doubtless concluded that he could not annex the Methodists, for he was not seen in that town again.

If Baptists have extra money to spend, why do they not give it where it would really advance Christ's cause under the supervision of their own Board? At least, among the many places in Persia where there is no Gospel, why send to the one place where their presence can only cause division? If Episcopalians in New York want that young man to preach the Gospel in Persia, why not put him under the care of that wonderful body of workers from London C. M. S., who will see that he spends the Lord's money wisely? Cannot those who are the Lord's stewards remember the parable which says, the Master demanded account because His goods had been *wasted?*

Missionaries in Urumia could tell of many men who have not even pretended to use well the money they have gathered. I remember one that is worth knowing. A drunkard went to Germany and collected money, year after year, ostensibly for an orphanage, but he spent all he gathered for the only orphan he was interested in—himself. At last one of the blessed old saints of the Mission said he would relieve his conscience by writing to the donors that they were deceived, and this missionary had the pleasure of being answered that the donors wished he were as good a Christian as the man he was maligning. Later on, a German carpenter came to Persia and reported the character of the man who was supplied with German money. Then a pastor was sent out to investigate, and the fraud tried to borrow a few orphans to make a show while the pastor was there. Another who came to America sometimes lectured; many helped him

through his medical studies. One day, at Hamadan, I received a letter from a friend at home saying what a hard time the poor fellow had getting his education. At that very time, a relative of his had been buying a valuable Persian rug which she was going to have our scholars tramp under boot so as to give it the appearance of being old, and therefore of more value, for him to sell to the wise people of America. This man used my name, going to my home church and collecting all he could "to buy instruments." Then he crossed the Atlantic and got hold of Rev. F. B. Myer, who plead for money for surgical instruments for him. He sent us a copy of Mr. Myer's circular, and when it came from the mail his brother-in-law was in my house—a good man who would never be a beggar. A more disgusted man one never saw, when he read that circular. "Why is he begging money?" he said. "He has written me that he sometimes got a thousand dollars for one lecture." Yet the same man has again been begging foreign money, for more than a year, when he should be in Persia healing the sick.

If I could,—if I only *could* make the people of America see the harm that results from encouraging such as he, my furlough would not have been in vain.

Annie Montgomery.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

July 13.—At San Francisco, Rev. and Mrs. E. H. Miller from Seoul, Korea. Address, Fairfield, Iowa.

July 27.—At San Francisco, Rev. and Mrs. Wm. N. Blair from Pyeng Yang, Korea. Address, 621 Moffet Ave., Joplin, Mo.

July 30.—At New York, Miss Emma Kolfrat from Siangtan, China. Address, 117 Biddle St., Warren, Pa.

July 31.—At Montreal, Stephen C. Lewis, M.D., from Chenchow, China. Address, R. F. D. 47, Punxsutawney, Pa.

August 3.—At New York, Miss Law from Sidon, Syria. Address, W. New Brighton, N. Y.

August 4.—At New York, Rev. and Mrs. H. S. Vincent of Lakawn, Laos. Address, Tekamah, Nebraska.

August 7.—At Vancouver, B. C., Rev. and Mrs. C. M. Myers from Shanghai. Address, Chadwick, N. J.

August 12.—At Boston, Mrs. E. W. McDowell and two sons from Van, West Persia Mission. Address, Wooster, Ohio.

August 17.—At New York, Rev. and Mrs. Stuart D. Jessup from Beirût, Syria. Address, Montrose, Pa.

August 19.—At New York, Rev. and Mrs. J. H. Lawrence and two children from Etah, N. India. Address, R. F. D., Fairview, Pa.

DEPARTURES:

August 14.—From New York, to join the Africa Mission: Rev. Albert Irwin Good; Rev. Rowland H. Evans.

August 14.—From Philadelphia, Miss Annie Montgomery, returning to East Persia; Rev. Geo. F. Zoeckler to join the same Mission.

August 16.—From Vancouver, B. C., Mr. Gilbert McIntosh, returning to Shanghai.
Rev. and Mrs. Geo. L. Gelwicks, returning to Hunan, China.
Miss Leada B. Newman to join Hunan Mission, China.

August 17.—From Seattle, Wash., Rev. and Mrs. O. C. Crawford, returning to Soochow.
Rev. and Mrs. F. H. Throop to join Central China Mission.
Rev. and Mrs. J. E. Williams, returning to Nanking, China.
Miss Elizabeth P. Milliken, returning to Tokyo, Japan.

August 24.—From San Francisco, Miss K. Anna Gibbons, returning to Kanazawa, Japan.
Rev. John Y. Crothers to join Korea Mission.

August 25.—From Bremen, Rev. Kenneth P. McDonald to join the Philippines Mission.

August 25.—From Vancouver, B. C., W. M. Schultz, M.D., to join W. Shantung Mission.

August 28.—From New York, Miss Laura B. La Rue to Tripoli Hospital, Syria.

August 31.—From Southampton, Eng., Rev. and Mrs. Geo. T. Thomson to join South China Mission.

September 2.—From New York, Miss Margaret J. Morrow, returning to N. India.

September 3.—From San Francisco, Rev. and Mrs. A. A. Fulton, returning to Canton, China, leaving five children in America.

September 4.—From Philadelphia, Rev. and Mrs. J. P. Graham and Miss Isabel Graham, returning to West India.
Miss Clara Louise Seiler to join West India Mission.

September 8.—From San Francisco, Rev. and Mrs. G. W. Van Horn, returning to W. Japan.
Miss Mary Elizabeth Herriott to join North China Mission.
Mrs. A. F. Caldwell to join Siam Mission; Mr. Edward M. Spilman to join the same.

September 8.—From New York, Mr. and Mrs. Geo. Schwab, returning to West Africa.

September 9.—From New York, Rev. and Mrs. Wm. Jessup, returning to Syria.
Mrs. Dwight E. Potter to join Syria Mission.

DEATHS:

Aug. 17.—At New York, after an illness of two days, Miss Pauline Landes, eldest child of Rev. and Mrs. George A. Landes of Curityba, Brazil.

Aug. 24.—At Chefoo, China, from cholera, Rev. Geo. Cornwell and, five days later, Mrs. Cornwell. Seventeen years members of East Shantung Mission.

OVER SEA AND LAND PLANS, 1909-1910

Over Sea and Land circular offers three Prize Contests this year. Leaders are enthusiastic ever results last season. Boys and girls are eager to begin again. **Reading Missionary Books** is the new contest; the others call for **Pictures Traced**, for **Maps and Notebooks.** These contests will furnish the leader with both incentive and material for attractive and instructing missionary study. Expert leaders have given practical assistance and warmest commendation.

Each month *Over Sea and Land* outlines work for two grades in the Sunday-school. It gives full and varied suggestions to the Band and Junior leader. It is asking every Secretary of Literature to make a personal canvass of all the families in her church and send a statement of the number who subscribe and of those who decline. Credit for results accomplished will be given in *Over Sea and Land*, in WOMAN'S WORK and in the *Home Mission Monthly.*

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Oct. 19. Topics: *Our Publications. Persia.*

Over Sea and Land is keeping right up in interest and value and planning new things this fall. Literature secretaries should read and heed the circular just sent them. Nothing takes the place of this magazine for our little ones from six to twelve years of age.

IN NOVEMBER the initial number of *Everyland*—the new undenominational missionary quarterly for children—is promised. It supplements *Over Sea and Land* as it treats of missions of every name, and, under most able management, we foresee the delight and profit of its eager readers. *Everyland* will be on sale at our office, and subscriptions may be received there when not sent directly to M. H. Leavis, West Medford, Mass. Subscription price, 50 cts.; single copies, 15 cts.

MRS. THORPE left Atlantic City for her Devon home Sept. 4.

MISS CATHERINE WOODS, our one-time Field Secretary, was in charge of the young women at Northfield Summer School, July 22-29, and was said to be "so fine as leader of young people, as teaching a study class and as prospective missionary, that we were proud of her."

PHILADELPHIA Presbyterial Society "is planning a lot of work" in October and November, by which every church will be reached. Cards of invitation for the evening, with simple programme—a different color for each group of churches—will be thoroughly distributed, and expectations run high for fruitful results.

ANNUAL Meeting of the Woman's Missionary Societies of the Synod of Baltimore will be held in First Church, Washington, Oct. 25, 26. For information regarding entertainment address Mrs. W. B. Robison, The Imperial, Washington, D. C. A. M. G., *Secretary.*

OUR special edition of the Assembly Board's really great *Report* is piled up and waiting for you. Presidents take notice! and claim your copies *now*, that your auxiliaries may have the benefit of them throughout the year.

ALL the books published by the Young People's Missionary Movement are at our rooms. *Korea in Transition*, written by Rev. J. S. Gale out of his long experience; *Servants of the King*, by Robert Speer; *South America,—Its Missionary Problem*, by Bishop Neely of the Methodist Church, gives a wonderful impression of future possibilities in South America. All these, 35 cts in paper, 50 cts. in cloth. Maps and helps of all sorts are at hand.

Do you like to behold beginnings of things, as well as their present status? Send 10 cts. for *Decennial Report* of Philippines Mission.

NEW Persia leaflet, *Mirza Ibrahim of Khoi.*

HOW often we hear, "I love to receive letters, but to answer them is a different matter." Perhaps this explains the popularity of our missionary letters—1,589 copies made in July, 1909, against 500 in July, 1908. One has the benefit of a foreign correspondent without the necessity of answering *all* the letters. One word of warning: If you must send for letters in haste or not at all, by all means apply with the usual heart-rending phrase, "Please send by return mail," and we will try to fill the rush order. But give us time, when you can. Often the missionary from whom you wish to hear has not written lately, yet we may from some private source obtain news of her. To find and send this may take days, yet is well worth the trouble.

A MISSIONARY, who remembers with "a glow of enthusiasm" the meetings at Witherspoon Building during the year, writes: "I am going back eager to live up to the noble standards the ladies of Philadelphia Board have set for their missionaries."

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

IT is startling to compare a list of post offices in the territory of the Northwest Board with one of churches; and the truth that there is yet very much land to be possessed, is brought still closer home when we see that, with nearly three thousand Presbyterian churches within our bounds, we have auxiliaries either of women or young people in but little over half of them. In view of this broad opportunity, the annual reports of other Boards show some examples which we may well emulate. One Board tells of twenty-five visits made during the year by the president to various churches, speaking in answer to invitations, while *three* of the secretaries "have also spoken many times in many places." Another mentions the discovery that "Vice-presidents make efficient Field Secretaries," and a proposal in one Presbyterial society "to district its boundaries and send representatives to visit isolated churches."

A lively pace has been set in Scotland where, at the annual missionary gathering, the report on "Sabbath Visitation" stated that "one-

fourth of the congregations are visited every year by deputies from the women's Foreign Missions; last year, three hundred congregations in eighteen Presbyteries were visited by thirty-four deputies." Among other helpful hints from the land of Knox is this for ways and means committees: "There are fashions in giving. In Glasgow the fashion is to give half-a crown. Could we not change this? One lady tried the experiment of sending her collectors around four times a year instead of once, and each time they got half-a-crown."

A CALL from Mrs. Frank M. Fox of Fort Wayne, on her way to Lake Geneva, was a refreshing reminder of the fruitful years in which, as Traveling Secretary of this Board, she helped other young people to see and hear what she had seen and heard of the Word of life. The same week brought Rev. and Mrs. F. M. Stead, whose journey from Hamadan, Persia, to Truro, Nova Scotia, began late in February and is only now drawing to a close. Many friends have kept them tarrying in the Philippines, in India, China, Korea and Japan.

AMONG all the pleasant fruit that dropped into the lap of August, perhaps none seemed quite so fair in the eyes of our Treasurer, Mrs. Thomas E. D. Bradley, as the thousand dollar legacy from Oregon, Illinois, "The A and E. McMollen Fund."

AN appreciative memorial of Mrs. Caroline E. (Crowe) Coulter, first president of the Woman's Missionary Society in Hanover, Ind., was read at their August meeting. In 1849, Mrs. Coulter accompanied her husband to Ningpo, China, where he took charge of the mission press. Upon his death, five years later, she returned to Hanover, bringing her two small sons, now Dr. John M. Coulter of Chicago University and Dr. Stanley Coulter of Purdue. At the home of the latter, her pure, self-sacrificing life of eighty-two years closed on July 4th. Mrs. Coulter has been best known in the Church, through her connection with the Freedman's Board, for seventeen years.

LEAFLETS for October: New, *Mirza Ibrahim*, The Martyr of Persia, prepared by Miss Holliday the "resident missionary in Tabriz" referred to in the leaflet; suggested programme for C. E. meetings: *Heroes of Missions in the Islands*, (very fine,) *free*. *Fidelia Fiske*, 2 cts.; *Work in Moslem Lands*, 5 cts.; *A Persian Story from the Life of Miss Jewett*, 1 ct.; *Decennial Report of Philippines Mission*, 10 cts.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-honr meeting for prayer and reading of missionary letters, commencing at same hour.

THE monthly prayer-meeting, which was suspended during the vacation months, will be resumed again in Assembly Room, eighth floor, 156 Fifth Avenue, on Wednesday morning, October 6th, at 10:30. *Persia*, the subject for the month, has acquired additional interest during the summer, and our Persia meeting will therefore have a particular interest for those who wish to keep abreast of the times. We hope to welcome many old and many new friends at this our opening meeting.

ATTENTION is called to the fact that the Summer Offering should reach the hands of the Board Treasurer not later than Nov. 1st.

THE completion of a much-needed chapel at Lakawn, Laos, has been made possible by a legacy of $1,000 from the estate of Mrs. Edwards of Greenwich, Connecticut.

SECRETARIES OF LITERATURE, attention! Now is the time when Women's and Young People's Societies are preparing for the winter's work, and books, leaflets and suggestions of all kinds are asked for by programme committees and leaders. Now is the time when active and resourceful Secretaries of Literature can do their most effective work. Do you know the new text-books, *The Gospel in Latin Lands*, *Korea* and *South America*? Have you seen the latest *Bulletin* and the newest publications? Have you yet subscribed to the 50-cent New Leaflet plan? If not, write at once to the Secretary of Literature at 156 Fifth Ave., or better yet, call in person at Room 818 and lay in your supplies for the busy season.

A NEW post-card of interest is that with a picture of the Presbyterian Building, 156 Fifth Ave. It sells at 25 cts. a dozen, or two for 5 cts.

THE death of Rev. George Cornwell (see "Changes in Missionary Force") will be sad news to the Y. P. S. C. E. of Westchester Presbytery, whom he represented in China.

A COPY of the *Annual Statistical Report of the Y. P. S. C. E.* has been sent to every society. Any society failing to receive the *Report* is requested to apply for it.

PROGRAMMES have been arranged for C. E. missionary meetings this year. That for October is ready for distribution. Topic, "Heroes of Missions in the Island World." Programmes free, except postage, on application.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 620, Merchants-American National Bank Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

WE are now settled in our new headquarters, Room 620, Merchants-American National Bank Building. Be sure and drop in to see us when you are in St. Louis.

DR. FLEMING of Ichowfu, China, has been suddenly summoned home by the severe illness of her mother,—she is now on the ocean. We pray that the dear Father may sustain both mother and daughter in their time of trouble.

MRS. H. E. WORTHINGTON, who was connected officially with the Board for many years, passed away Aug. 28. She was dearly beloved by all who knew her and left a lasting impression on those intimately associated with her, on account of her deep spirituality and earnest piety.

Annual Report of the Board of Foreign Missions is just out, and is larger and fuller than ever. It is one of the most useful publications and ought to be in the hands of every worker. It can be procured from Dwight H. Day, *Treasurer*, 156 Fifth Ave., New York City. Send 25 cts. for postage.

FREQUENT requests have come to us for sketches of the lives of missionaries, and after some delay a letter was written to New York

asking for such information as is on file in the Board archives. The reply ran as follows: "You touch upon what has been a serious lack in our files here, and that is material from which such biographical sketches as you speak of can be obtained. We have just undertaken the matter and have had cards printed for making records of our missionaries, but of course it will take some time to search out the data. We will keep your list before us, and as fast as possible supply you with the desired material." So you see the sketches will be printed and sent to the societies as soon as the material gets to us.

DATES for Synodical Meetings:

Arkansas	Prairie Grove	Oct. 14
Kansas	Hutchinson	Oct. 19, 20
Missouri	St. Joseph	Oct. 16
Oklahoma	Enid	Oct. 6, 7
Texas	Hillsboro	Sept. 24

INTERESTING letters from Mrs. Browning of Santiago, Miss Agnes Morgan of Osaka, and Miss Shoenhair of Teheran have been received and copies forwarded to supporting societies. All are full of encouragement and affection for their respective charges, and we wish to express our appreciation of the messages.

From San Francisco.

Meetings at 920 Sacramento St., first Monday of each month, at 10.30 A. M. and 1.30 P. M. Executive meeting third Monday.

A RECEPTION tendered Dr. Arthur J. Brown and wife by the Executive Committee, at 920 Sacramento St., was an occasion of rare enjoyment. A band of missionaries, mostly new, were to sail for Oriental lands on the same steamer with Dr. and Mrs. Brown, and they also were present at the reception, and all had something to say around the luncheon tables provided by the Executive Committee. Dr. Brown led with an eloquent, forceful talk of appreciation of the Occidental Board and the new building; he spoke kind, helpful words to the new missionaries; also of the promise, in all lands, of fulfillment of the hopes that have urged on the Church to preach the Gospel to all nations. Dr. A. W. Halsey came to San Francisco with Dr. Underwood a few months ago, and the Executive Committee had a pleasant interview with him. The Assembly Board Secretaries are always welcome, as we look to them for advice in all matters of business.

IN vacation time, our audience at public meetings is largely made up of visitors from all parts of the United States, and the only return we can make for their help is to afford the opportunity for them to get a new vision of the world's work, by seeing the cruel side of heathen life and the results of training and education upon heathen children and women.

NEVER so many new missionaries sailed through the Golden Gate on successive steamers in July as this summer. Lines from Mrs. Field's poem come vividly to mind:

> "O messengers, this heavenly torch who bear,
> Go armed with love and prayer;
> Swing wide for them, swing wide, O Golden Gate,
> Haste, for the nations wait."

REV. RAY C. SMITH and family from India will spend a part of their vacation with Mrs. Smith's father, Mr. Trumbull of San Rafael, and a part with Mr. Smith's friends in Minnesota. They have four children, one a wee baby.

MRS. C. G. GILCHRIST, president of Phenix and Southern Arizona Presbyterial Society, met with executive meeting of Occidental Board recently.

OUR Treasurer, Mrs. E. G. Denniston, is also member of Central Committee, whose next meeting will be held May, 1910.

OCTOBER is "Book Month," when friends are asked to contribute books for Occidental Board Library. Dr. Arthur Judson Brown has completed a course of six lectures on the general topic, "Transformation in Asia," sketching recent changes in Japan, Korea, China, Siam and the Philippines. Dr. Halsey especially recommends Dr. J. G. Wishard's book on Persia, Rev. R. H. Milligan's on Africa, Rev. J. S. Gale's *Korea in Transition* and Mrs. Baird's *Daybreak in Korea*. Neither of these desirable volumes are in our Library.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for August, 1909

By totals from Presbyterial Societies.

BEAVER,	$1.00	FLORIDA,	$50.00	REDSTONE,	$311.16	YADKIN,	$1.00
CATAWBA,	1.50	LACKAWANNA,	5.66			Receipts for August, 1909,	$384.89
CINCINNATI,	4.57	PITTSBURG,	10.00			Receipts since April 1, 1909,	27,350.34

(MISS) SARAH W. CATTELL, *Treas.*, 501 Witherspoon Building, Philadelphia.

Receipts of Woman's Presbyterian Board of Missions of the Northwest for August, 1909

CAIRO,	$23.00	IOWA,	$5.25	SAGINAW,	$268.87	Miscellaneous,	$1.00
CHICAGO,	455.94	KEARNEY,	18.00	WINNEBAGO,	146.00		
FREEPORT,	1,159.24	MINNEAPOLIS,	20.00			Total for month,	$2,260.75
GALENA,	10.00	MINNEWAUKON,	10.00			Total from April 1st,	32,284.58
GRAND RAPIDS,	7.00	OAKES,	36.45				
INDIANA,	50.00	PEMBINA,	50.00				

MRS. THOS. E. D. BRADLEY, *Treas.*, Room 48, 328 Wabash Ave., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1909

BROOKLYN,	$358.50	JERSEY CITY,	$268.00	TRANSYLVANIA,	$5.87	Miscellaneous,	$60.00
CAYUGA.	96.90	LONG ISLAND,	15.00				
COLUMBIA,	62.00	NEW YORK,	1,022 75			Total for August,	$2,278.02
GENEVA,	105.00	OTSEGO,	50.00			Miscellaneous (received but not reported in July),	100.00
HUDSON,	162.00	SYRACUSE,	72.00			Total since April 1st,	$18,682.93

(MISS) HENRIETTA W. HUBBARD, *Treas.*, Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for August, 1909

ABILENE,	$26.50	RIO GRANDE,	$3.75	Total for month,	$44.00
BURROW,	6.25	SANTA FÉ,	3.00	Total to date,	4,289.33
PECOS VALLEY,	4.50				

MRS. WM. BURG, *Treas.*, 609 Mech. Am. Bank Bldg., St. Louis, Mo.

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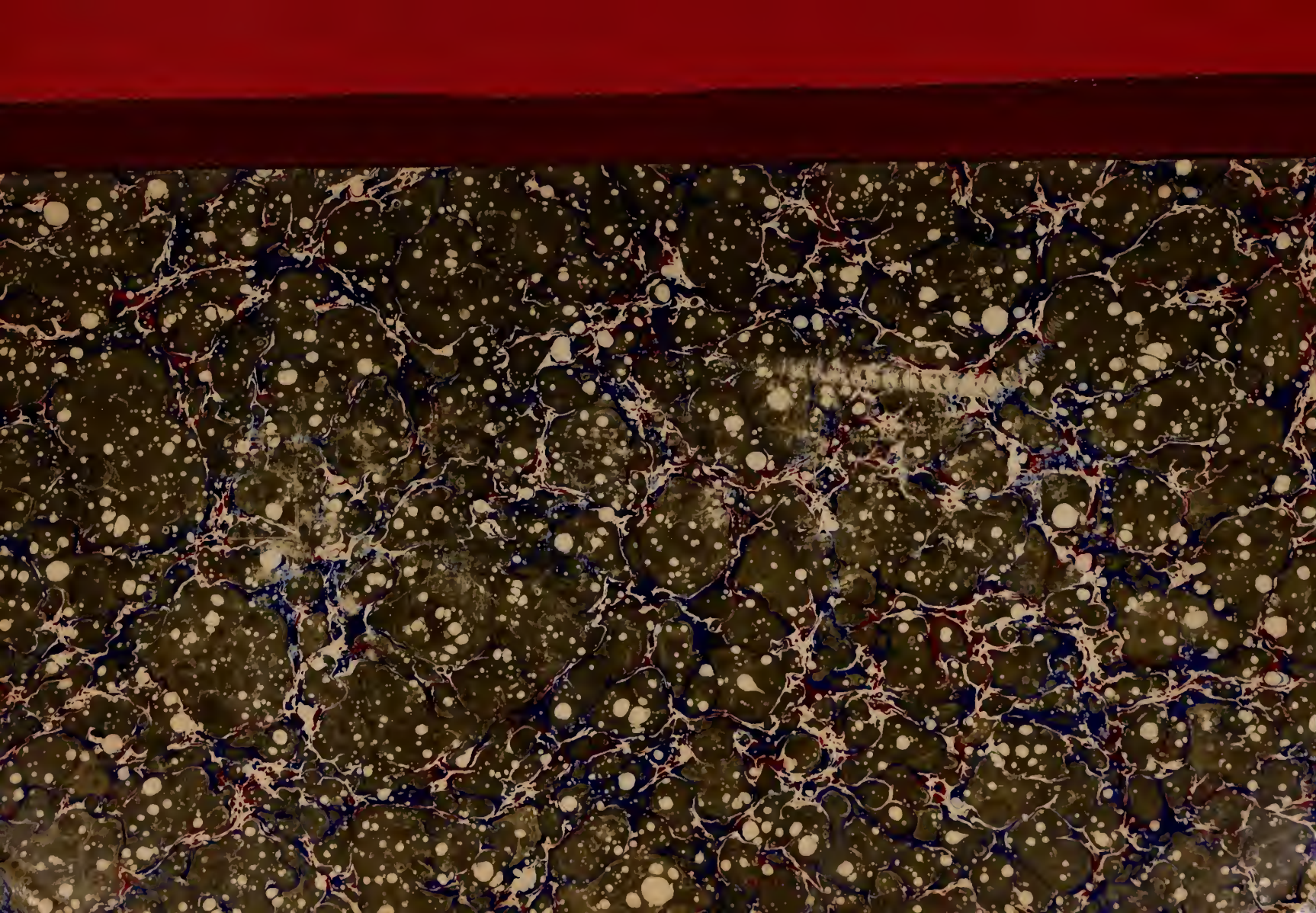
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